

THE PACIFIC

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Number 45.

God Within.

EYES art Thou unto us, the blind;
We turn to Thee, ourselves to find;
We set ajar no door of prayer
But Thou art waiting entrance there.

Within me—nearer far than near—
Through every thought Thy voice I hear.
My whole life welcomes Thy control,
Immanuel! God within my soul!

Thou fillest my being's hidden springs,
Thou givest my wishes hidden wings;
I live Thy life, I breathe Thy breath;
Nor part nor lot have I with death.

—Lucy Larcom.

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THE PACIFIC

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, November 6, 1902

The Presbyterian Paper.

A new Presbyterian paper has been started on the Pacific Coast. It is called the Pacific Presbyterian. Several hundred subscribers have been secured already, and it is proposed to issue the second number when one thousand have been secured. The enterprise is meeting with much encouragement. With few exceptions the Presbyterians have come to realize that it was a mistake when they allowed the Occident to suspend publication. It has been found that the Eastern papers, covering so large a territory, and published at so great a distance from the coast, could not possibly meet the needs here. The Eastern papers did their best, but the disadvantages of distance could not be overcome, and so this new enterprise was launched recently. A sample issue of twelve hundred copies was printed; they were circulated at the meeting of the synod at Santa Barbara, and many subscriptions were taken at once. The paper is to be published in co-operation with The Pacific. As was the case when the Occident and The Pacific were printed in the same printing office some years ago, as much matter as possible will be used in common so as to lessen expense and afford a better paper for both denominations than could otherwise be published.

We believe that the starting of this new paper on this co-operative plan is one of the best movements in the interests of Christ's kingdom ever made on this coast. By it Congregationalists have nothing to lose, and the church kingdom will be greatly advantaged. No denomination can do its work without a paper. At first the new enterprise will lay some extra burden on the Editor and manager of The Pacific, but eventually the combination will result in making the paper better and stronger. Moreover, in this way the two denominations will be brought into a closer fellowship and a more effective co-operation. And all will be without the surrender of anything in either doctrine or polity. It is a consummation devoutly to be wished.

It should be remembered that the papers will be separate and distinct—a Congregational paper for the Congregationalists and a Presbyterian paper for the Presbyterians. As already stated, they will be conducted as The Pacific and the Occident were three years ago, with the exception that a little more reading matter will be used in common than was used then. The present writer will be manager of both papers. An editorial

committee for the Presbyterian paper has been selected as follows: Rev. Ernest E. Baker, D.D., pastor of the First Presbyterian church of Oakland; Rev. John Hemphill, D.D., pastor Calvary church, San Francisco; Rev. A. Webb, Ph.D., pastor First church, of Los Angeles; Rev. Thomas Day, D.D., of the San Francisco Theological Seminary; Rev. E. P. Hill, D.D., pastor of the First church of Portland, and Rev. M. A. Matthews, D.D., pastor of the First church, of Seattle.

For the first number of the new paper a preliminary statement was written by the Rev. Dr. Baker of the First Presbyterian church of Oakland which in part will be interesting reading for Pacific Coast Congregationalists. Especially should it be read by all of our people who have, at any time during recent years, concluded that we could get along on this coast without a church paper. The Presbyterians tried it for three years, and now the article by Dr. Baker records their experiences and voices their longings for another medium of communication. We print it in part elsewhere in this number of The Pacific. Read it and hand it and this editorial to your Congregational neighbor if he has failed to value aright our Pacific Coast paper and has turned from its support. And let all the friends of the paper resolve at once that they will make every possible effort to place it speedily in hundreds more of our Congregational homes. It is the pastor's best assistant, and there is loss in every home into which it does not find entrance—to the members thereof and to the church at large.

If there are any of our church people who are inclined to regard The Pacific somewhat contemptuously, let the following from the Rev. Dr. Frary of our church at Pomona, written to the editor a few weeks ago, come to their attention:

"Let me take a moment of time in which to say in your ear that while I was in Boston one of the assistant editors of the Congregationalist expressed to me his high appreciation of the intellectual strength and wise editing of The Pacific as shown from week to week. Afterward, in another connection, Dr. Dunning, the editor-in-chief, did the same thing. As in both instances, the remarks were entirely uninvited by me I thought them worth passing along. Both men congratulated me on our having so valuable a representative on this coast—all of which I received with becoming modesty."

We trust that all who have co-operated in making The Pacific such a paper as to draw forth this commendation, and others which we have published in the past, will receive this with becoming modesty also. Praise never makes the right spirited man vain; it serves only to spur him to work the harder so as, if possible, to be deserving of the praise.

Let us all, then—those who write for the paper and those who believe in it and read it and talk for it, work harder now than ever before to make it a great power for good all along the coast. So shall we glorify Him who has bought us with a price.

Let all see to it that The Pacific is so talked up that it shall not fall to the Congregationalists on this coast to walk through dreary years without the service of such a denominational organ as our interests demand. Let us profit by the experience of the Presbyterians.

Suffering as a Teacher.

It was Prof. B. B. Edwards, a Biblical student of rare critical scholarship and spiritual insight who said that no man is fitted to write a commentary on the Book of Psalms who has not known some great sorrow. The reason lies in the deep undercurrent of experience which pervades the entire Book. The writers of these psalms were the religious teachers of the world, because the religious faculties were developed in them as in no others. They were the people of God in their divine appetencies even more truly than in their outward relation. And so it was that all their experiences brought them to the conscious need of God and to those sources of satisfaction which are found only in him. No superficial stream of earthly comfort could quench the thirst which consumed them. The current of life ran too deep for that. They wanted God, the living God. Even then physical sufferings were dignified by the spiritual experiences which accompanied them. The whole gamut of human experience is thus covered by these psalms—its joys and its sorrows, its hopes and its fears, its failure and its successes, its defeats and its victories. The testimony to this is found in their ever-fresh interest and power for generations the most widely separated and races the most unlike. They are humanity's great book of common prayer; the mirror which catches and reflects every spiritual movement, alike the deepest cut and the most evanescent; the oratorio wherein all notes of earthly experience, the major and the minor find expression; the picture before which God's struggling children stand in voiceless aspiration. Such a work could not be interpreted except by one who had learned his science in the school of suffering.

For suffering is not an incident, it is a vital element in spiritual greatness, divine or human. The God whose Kingdom ruleth over all, is characteristically a suffering God. His throne is established in sacrifice. Fatherhood and suffering are correlated terms. The one is an essential element of the other. We may not go so far as to say, that there can be no higher revelation of God or of man than through suffering. But it is certain that we

know of none. Was it not thus that Jehovah revealed Himself to the Israelites as *knowing* their sorrows and coming down to deliver them? Did He not protest that in all their afflictions He was afflicted? More pathetic even than such assertions, would seem to be this swift turn given His denunciation against Edom; "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." More conclusive than such, however, is our New Testament view of Him, who "so loved the world as to give His only begotten Son" for its redemption.

And He, the Incarnate Son, "learned obedience by the things which He suffered." "Having suffered being tempted," He has gained His ability to "wean those that are tempted;" and He reigns forever "the Lamb as it had been slain." His joy is distinctively that of one who sees of "the travail of His soul."

In this, too, He is joined by the whole succession of the world's benefactors. Its prophets and its poets, both ancient and modern, have learned their art in the same school of suffering where their Master was taught, and their visions reveal the same dominating strain. It has seemed to be the law of God's Kingdom that preparation for distinguished usefulness should be had through suffering. There is no other, no easier way. The heart of sovereignty, of all the sovereignty, is service; and ability for service is rooted in suffering. David's psalms grew out of David's trials; Cowper, through dreary, pain-strewn years, learned the lesson of God's mysterious ways and their gracious issue. He graduated from the schools of despair to teach us of the "fountain filled with blood," where sinners of deepest dye can wash their sins away. There is profound and pathetic significance therefore in such words as these in which the apostle Peter promises in behalf of his readers that the God of all grace who called you unto His eternal glory in Christ *after that ye have suffered a little while*, shall Himself perfect, establish, strengthen you." The sufferings which beset us, however painful, are, he would seem to say, only a part of the schooling, the indispensable condition of a divinely blissful manhood, an essential condition for such as having borne the image of the earthly are in training for the image of the heavenly. Therefore, "When God afflicts thee, think he hews a rugged stone, Which must be shaped, or else aside as useless thrown."

At a council held last Friday, Oak Chapel in Oakland received recognition as a church and the Rev. Miles B. Fisher was installed as pastor. The outlook is good for a strong church in that community. Mr. Fisher is an excellent preacher and pastor, and with the growth that is promised in the near future in that part of Oakland, there will undoubtedly be good results from his labors.

Next Monday, at the meeting of the Congregational ministers of San Francisco and vicinity, Prof. Nash will present a summary of "The Narratives of the Churches" which was read at Petaluma. This will be followed by discussion. The meeting will be a valuable one. There should be a full attendance. It will be at Congregational headquarters. No more meetings will be held at Berkeley.

The West in the East.

BY REV. STEPHEN A. NORTON, D. D.

I met the postman at the door half an hour ago and took *The Pacific* from his hand. Somehow I seem to have a habit of meeting him at the door "*Pacific*" day, and somehow he always seems to suggest the word from the wise man, "As cold water to a thirsty soul, so is good news from a far country." The half-hour since the postman departed has given me my weekly draught of good news from the golden goblet of *The Pacific*. This was the number containing Brother Burr's fine account of the Ventura meeting. How it carried me back in thought to the many similar meetings of the Southern Association of which I have been a humble part, and especially to the meeting of last year which my dear San Diego church entertained! It seems odd enough that only yesterday my church in Woburn entertained the great Woburn conference. Possibly some thoughts suggested by the experience of yesterday and *The Pacific* of today might interest the friends on the western shore.

The Association of Southern California is youthful. It has not a church thirty-five years old, and has many not half that age. The Woburn conference is venerable. A number of its churches were organized before yet the Pilgrim Fathers were all laid to rest. The mother church which gives name to the conference has been about the work of the Kingdom two hundred and sixty years. It was one of the original thirteen Congregational colonies which have become such a host in the land. It now occupies its sixth meeting-house and is ministered to by its fifteenth pastor.

We thought an attendance of a hundred and fifty delegates in Southern California large. In spite of a pouring, all day's rain, there flocked into the Woburn church, an edifice about the form and size of the First church in San Francisco, a company that filled it to the doors. Six hundred were entertained by the church. As the meeting is crowded into a single day, the entertainment of such a company is a possibility; nor ever, even among the hospitable people of California, have I seen more generous and loving hospitality. The company gathered for the meeting represented a membership in the conference of one hundredth part of the strength of American Congregationalism. Only twenty-one of our state bodies have as large a membership as this local conference of twenty-four churches.

When it came to the addresses and discussions one had only to close his eyes to imagine himself again in the familiar Association of the west. There were the same themes and the same ring of earnestness and enthusiasm. Rev. B. F. Leavitt of Melrose made us feel the peril of the drift toward materialism and eager to lift up the standard of the church against it. The possibilities before the Sunday-school teacher were presented in such a way as to make us sure there is no work like his work. "The Place of the Church in the Social Reform," presented by Rev. Isaac Pierson and Rev. Dr. Horr, both of Medford, was made so commanding that we saw with clearer vision the power of our gospel to meet the world's needs. Probably the great address of the conference was that of Dr. French of Malden on the teaching function of the ministry. The tremendous force of his invective against cheap sensationalism in the pulpit carried everything before it and sent hundreds of laymen home to stand more loyally by the pastors who conceive their mission to be to preach and teach the things of divine revelation. The fellowship of the meeting in prayer, in the Communion, and in the social hour

was very blessed. There are no more warm-hearted people in the world than the people of staid Massachusetts.

One could note no lack of the evangelical spirit and enthusiasm in this great meeting. Whatever the ministry of this conference may be reading and whatever interest they may take in the development of a theology which shall express itself in new terms it is the old things of the gospel of the Son of God which interest them supremely and give tone to their utterances. Seldom have I felt the power of united prayer as in this meeting. Possibly such a testimony may be a note of cheer to some who have feared that thinking in the East was going astray from Christ. Father Bristol would have rejoiced in all he might have heard here yesterday. Theology was not uppermost, but evidently the thinking which is inspiring such sane, practical Christianity is sound thinking.

October 29th.

"Go to Work and Live."

W. N. BURR.

On the train bound for the annual meeting of the General Association. Behind us sit two ladies going to the "Woman's Parliament." One of these good women leans forward and gives our sluggish intellectualism a "stirring up." She does it in two words: "Define 'culture.'" Some people always have definitions tingling on the tips of their tongues. With some of the rest of us the tingle was left out when our tongues were made, and has not since been acquired. On the train returning from the General Association one pastor said to another: "I wish some one would tell me what is 'spirituality,' anyway?" and the other began at once to talk like a dictionary. Perhaps the reader—if this bit of scribbling ever has a reader—may be profited by stopping just here to test his own quickness as a definer of common words. Define "culture." Define "spirituality."

Some of us read *The Wellspring*. It is "just a Sunday-school paper," and so does not amount to much, according to the thinking of some people. But some of us still have a weakness for *The Wellspring*. And last Sunday we found in that paper of "low estate" a little editorial on "Culture." The "stirring up" that the Parliament woman had given us was still among things fresh in that receptacle which we call "the mind"; so we were quick to pick up anything that seemed likely to give us a well-formulated definition of "culture." Now, if the man who stopped a moment ago to try to find if he knows what he is talking about when he uses the word "culture" has exhausted his ability as a definer of that word, perhaps he will like to know what the Sunday-school paper had to say about it, if he does not happen to be a Wellspring reader. Here is some of it:

"Perhaps more clearly than any other medium, the history of a people is revealed by the words that it uses—not the new terms alone, coined at the demand of new discoveries and inventions, but the words heard upon the lips of all who think and read, the words that catch one's eye in every magazine. One of these words, voicing an alluring ideal is 'culture.' One of our best known essayists has written a series of books, all dealing with the relation of various experiences of life to culture. Culture is, according to this writer, an absorption of knowledge into one's nature—knowledge of the best that has been said and done in the world. 'A knowledge of the best that has been said and done in the world!' How eagerly one would know if one could!

But if that is the whole of it, how many people must be shut out—those too tired, too busy, too poor, for the study it means. The word is not new. A generation ago it was the same ideal, and the same stumbling-block that it is today. In a book written a generation ago is a bit of wisdom, as good to read now as it was then: 'If there's one word that I despise more than another in the way folks use it, it's "culture." As if God didn't know how to make souls grow! You just take root where he puts you and go to work and live. He'll take care of the culturing. If he means you to turn out a rose or an oak tree, you'll come to it. And pigweed i. pigweed no matter where it starts up! "Go to work and live! After all, no wiser word has been written than that. For culture—look it up, Latin students—means growth; and all the books in the world cannot take the place of eager, earnest living.'

Some day the world will wake up to the fact that the ideas and the ideals it has been calling "Sunday-schooly" have, some of them, led all the rest in the progress of the race. With all our clubs and colleges it is, after all, the Sunday-school that gets at the heart of "culture."

Corona, Calif., October 23, 1902.

Acorns From Three Oaks.

Aloha.

The Vacation Spirit.

I remember being greatly struck with the patriotism of Rev. Archbishop Ireland, long known and loved in Minnesota as Father Ireland. He was about to start for a journey to Rome. Yet the evening before leaving Minnesota he came up to Minneapolis to a platform speech with President Northrup on some important subject which his fellow-citizens needed to hear about before election. How many of us have a cluttered desk, a pile of letters, a painful array of things to get through with which make the getting away a seemingly impossible matter. How easy it is to drop into the drudge spirit—to get so absorbed in petty affairs as to deem it impossible to leave our little world. Duty does often call us to stay and stick—to stand by and be faithful. All honor to heroes and heroines who abide faithful as the lion-hearted Stanton did in the consuming agony of the great war of the rebellion. We so label it because it was a great war for a great cause.

There is a good and healthy vacation spirit which is to be cultivated. Men and women most need vacations who find it hardest to get them. Monotony leads to melancholy and melancholy kills. Horace Greely gave P. T. Barnum good advice when he bade him leave his business for a time when the Broadway Museum burned. I was a boy then and Barnum's name and Greely's were bigger in New York than Pardee's and Lane's are in California today. And I am not underestimating these patriotic gentlemen. I had given Mr. Barnum some young alligators I had bagged in Florida, and his burning museum was suggestive to me. A useful man or woman must always leave some noble tasks unfinished to take a needed vacation. It takes moral courage to break away and leave a mesh of unfinished work. It takes faith to believe that one can come back and do more and better work for an outing. This is what I mean by the vacation spirit. Our Divine Lord recognized the need of vacation when he said to his disciples, "Come ye aside into a desert place and rest awhile." Let some one else preach to that flock dear as the apple of your eye. Others love the little dog and will care for him kindly. Trust a man who loves horses to be

good to your pets, if you are careful never to keep a man in care of noble brutes who does not love them. It costs a mother to leave her children for a time, but the true vacation spirit will bring her home refreshed, to be a stronger, wiser mother and gentler caretaker than before. If your heart is hot with care, if your dreams are hard and heavy, if you covet change for a bit as a healthy stomach craves a Bartlett pear or some muscat grapes, trust the leading of the vacation spirit and break away from the burden that is breaking you.

Poor Jim Younger.

It was hard training for a smart wild boy to come from border-ruffian, free-booting into the excitement of bank robbing and the looting of trains. Money came easy and went fast. When it got too hot in Missouri the robbers thought the peaceful farmer of Northfield, Minnesota, would be easy victims and that a country bank in a college town would be sure game. So they rode down to have a lark with their new horses and their bright pistols. They had had a great spree in Minneapolis and flung their gold about recklessly and wanted more. But men who could build a college could fight for a principle and the country folk killed two and caught four of the band of eight—the great James and Younger band.

The captured men pleaded guilty to save their necks, for no culprit in Minnesota can be hung if he pleads guilty. After twenty years' imprisonment Jim Younger is paroled. But "the way of the transgressor is hard." It's hard for a train robber and safe-breaker to find employment. He got discouraged and shot himself. A hundred preachers in California ought to tell a thousand or ten thousand boys about the sad mistake Missouri's famous Jim Younger made.

Church Interests in Canada.

Rev. J. D. Jones in London Examiner.

In my last letter—which I despatched from Regina, the seat of government for Assiniboia—I referred to the isolation of our churches in this great Dominion. Our experiences during this past week will serve to illustrate what I then referred to. We left Brandon in Manitoba on the evening of Monday, September 8th. We travelled all that night to Regina. From Regina we traveled a day and a night and till eight o'clock in the evening of the next day before we reached Nelson, the town where the next Congregational church was situated. Throughout the whole of the vast territories of Assiniboia and Alberta not a single Congregational church is to be found. Roughly speaking the church at Brandon is separated by a thousand miles from its nearest neighbor—westward—the church at Nelson, in British Columbia. This terrible isolation constitutes part of the problem which Canadian Congregationalism has to face; it also gives these churches of ours maintaining their Congregational witness in such loneliness and amid manifold discouragements a great claim upon the sympathy and prayers of all those who hold the like precious faith. At the same time, I would not have any one labor under the impression that Western Canada is being allowed to develop without any provision being made for the religious needs of the people who are flocking into it. Happily, the paucity of Congregational churches is no measure at all of the religious accommodation provided for these new and growing territories. We may have failed to do even our small share towards providing for the religious needs of the West. But the Presbyterians and Methodists have done nobly. So long as these great denominations retain the

missionary and evangelistic spirit that animates them today, there is not the slightest danger of Western Canada becoming an irreligious and godless land.

These two great churches, the Presbyterian and the Methodists, are the strongest churches in Canada. Numerically perhaps the Methodist church is the stronger of the two, laying claim as it does to about one million of the people of Canada. And then I may be allowed perhaps to remind the reader that in Canada there is only one Methodist church. Twenty years ago the bewildering varieties of Methodism, which are to be found in England could have been found in Canada also. Wesleyans, Primitive Methodists, New Connexion Methodists, Bible Christians—they were all here. But some years ago, through the wise statesmanship of the leaders of these various bodies, all these sections of Methodism were welded into one, with the result that the United Methodist church of Canada is perhaps the most potent religious force in the Dominion.

Close upon the heels of the Methodists come the Presbyterians. Indeed—except perhaps in numbers—the Presbyterian church is the peer and equal of the great Methodist church. Both these great bodies rejoice in the advantages which accrue from connexionalism and close organization. They are able to back up any work they undertake with the whole influence of the denomination at large. Furthermore, they are able to command large sums of money, numbering in their ranks as they do some of the strongest and wealthiest men in the Dominion. And best of all, they are filled with the missionary and evangelistic spirit. Wherever the population goes, there the Methodist or Presbyterian church goes, too. As soon as a miners' camp is established the missionary is also on the spot. In this part of the world at any rate, the church does not lag behind. Here the church is alert, open-eyed, prompt, and wherever men do congregate, the Christian preacher immediately appears to bear his witness to the things unseen and eternal.

We have regretted the small part Congregationalism is playing in the evangelization of Western Canada, but we have rejoiced to notice the magnificent energy and splendid success with which the Presbyterians and Methodists are coping with the work. Anglicans and Baptists also do their share, but to Presbyterians and Methodists the chief credit belongs. These growing territories of the West are not being allowed to become pagan and irreligious. In every town we have visited there is a Presbyterian or Methodist church—generally both, and in this we rejoice, yea, and will rejoice. One statement made by the Rev. C. W. Gordon of Winnipeg, better known to English readers as Ralph Connor, the author of "Black Rock," and "Sky Pilot," and other fascinating stories, puts the religious condition of Western Canada in a nutshell. He told us that there was not a village of three hundred people in the whole of Canada which had not its church of one denomination or another.

Another thing, has impressed us. Not only are the Methodist and Presbyterian churches ubiquitous, but the men in charge of them, the men who do the pioneer work, are strong men. Mr. Gordon himself is a case in point. We had the pleasure of meeting him at lunch in Winnipeg. Nothing could exceed his kindness and courtesy to us. He is a tall, slight man with dark hair, and I should guess, somewhat about forty years of age. His books sufficiently reveal the kind of man he is, a man far and away above the ordinary run—a man of gift amounting almost to genius. Mr. Gordon is now pastor of a city church in Winnipeg, but for many years was one of

the pioneer missionaries of the Presbyterian church, working amongst scenes in the foothills of the Rockies, such as he describes in his books, and having charge of a parish whose dimensions, if I remember rightly, he said were about fifty miles long by about twenty miles broad. And Mr. Gordon's is by no means an isolated case. Others may perhaps not have the literary gift which has made Ralph Connor's name a household word in the old land; but the Methodist and Presbyterian ministers whom we have met (and throughout our tour we have found them our best friends)—men like Mr. Milligan, the Methodist minister of Regina; Mr. Gordon, the Presbyterian, and Mr. Stillman, the Methodist minister of Fernie; Dr. Wright, the Presbyterian minister of Nelson, and Mr. Purdy, the Presbyterian minister of Phoenix—struck us as exceptionally strong and capable men, the very type of men to deal with the difficulties and problems of this growing West. Happy the churches who possess them!

Our own churches in the West are not only very few, but they are also very weak. The most promising of them is perhaps the church at Nelson. Nelson itself is a town—or, to use the correct term, a city—at the the Southern end of the Kootenay Lake. Like all the towns in this region of British Columbia, Nelson is, to a large extent dependent upon the mines, and during the last eighteen months or so, in consequence of the depression in the mining business Nelson has suffered with the rest. Still Nelson is not a mining town, pure and simple, like Rossland is. It is to a large extent a residential town. Perhaps, because of the beauty of its situation, the business men of the district have chosen it for their home. Furthermore, as the railway agents are never tired of saying, even should the mines give out, Nelson is bound to have a future before it, if only as a "distributing center." Probably, then, we may regard the present depression in Nelson as only temporary, and in the prosperity that will soon return the churches—and amongst them our own—will share. At present, however, our people in Nelson have difficulties confronting them formidable enough. It is only a little over two years ago since Congregationalism made a start in Nelson. The student who was sent there to open services met at first with quite phenomenal success. That early success was perhaps the worst thing that could have happened to our cause in Nelson. For on the strength of it—within about three months of the first beginning of services—they set about building a large, expensive church. Soon after the church was finished the depression came and families began to leave. Next the minister himself left, and the little church found itself this year practically without resources and with a crushing building debt amounting to \$5,000. Had it not been for the prompt action of the Canadian Home Missionary Society, the mortgage on the building would have been foreclosed, and there would have been an end to Congregationalism in Nelson. No wonder then that when we came to Nelson on Friday last, September 12th, we found a disheartened people. Their burden was really greater than they could bear. Still they were determined to give a royal welcome to the English visitors, and so they arranged a reception for us on the Friday evening. All denominations joined in the welcome. The Presbyterian minister occupied the chair, and the Anglican minister and the Salvation Army captain sat side by side upon the platform. And they insisted upon it that every member of the delegation should speak. We were afraid of wearying them, but not one of them stirred, though the meeting was prolonged till after ten o'clock. And after the meeting was

closed, we had another hour of "refreshments and social chat."

Mr. Smith and I who were left in Nelson over the Sunday did our best to repay the kindness of the Nelson people by giving a start to a fund for the liquidation of the debt. After much persuasion we got consent to make an appeal to the people on the Sunday. It was Mr. Smith who made the appeal, for he told the people he would double whatever was given that day. The people seemed to catch the glow of Mr. Smith's enthusiasm, and the result was that the collection for the day amounted to \$50, which, supplemented by Mr. Smith's challenge, became \$100. Such a collection had never been known during the existence of the church. And the \$100 was not the only or the best result. The people themselves seem to have gained new spirit and courage, and before evening we had heard of various schemes for helping the church out of its difficulties, the ladies, among others, undertaking to pay off the debt upon the piano. Altogether we left Nelson distinctly encouraged by what happened during our visit there. We had "heartened" a struggling and wellnigh despairing church, and the future may show that it was worth while undertaking the long journey from old England if only to do that.

Book Reviews.

"Faith and Character." By Newell Dwight Hillis. A timely volume treating the subjects: "What Is It to Be a Christian?" "The Obstacles and Excuses That Stand Hesitant Before the Threshold of the Christian Life"; "Man's Need and God's Love"; and "Soul Growth: Its Scope, Laws and Divine Measurement." A valuable book to put into the hands of those who have not yet entered into communion and co-operation with Christ! Such a book handed around by the pastor would result in additions to church membership. It would prepare the way for the words that ought to be uttered by every pastor as he goes about among the people of his community.

"The Separates of New England." By Rev. S. Leroy Blake, D.D. The Separatist Movement in New England in the eighteenth century was a revolt against the conservatism, formalism and rigid ecclesiastical discipline of the established churches of the colonies. It has found a painstaking historian in Dr. Blake, and his book of 210 pages will be welcomed by all students of history. The author regards the movement as one in the right direction and as not wholly without results. It "had its influence, gave in its testimony for a pure church, helped to save primitive Congregationalism, contributed considerably to the building up of the churches of the Baptist order, and made an interesting and instructive chapter in the ecclesiastical history of New England. [Pilgrim Press, Boston.]

"The Healing of Souls." By Rev. Lewis Albert Banks, D.D. We have in this volume a series of revival sermons which were given by the author in his church in New York in January, 1902. The author says in the preface: "Each of these sermons has had set upon it the approbation of the Holy Spirit in the conversion of souls. Night by night throughout the entire month the divine benediction so rested on the earnest proclamation of these simple gospel messages that some three hundred souls were persuaded to confess Christ as their personal Savior." The sermons are now sent forth in book form with the hope that they will carry to other preachers something of inspiration and suggestion and

give them more evangelistic power. We commend the volume to our readers. Dr. Banks has had exceptional success in winning souls to Christ, and the perusal of these sermons will undoubtedly prove helpful. [Eaton & Mains, New York; pages, 302, \$1.50.]

"A Chinese Quaker." In this "unfictitious novel," Mrs. Nellie Blessing Eyser shows how the lives of those who work among the Chinese up and down our Coast go on in ever-widening influence for good. Certain phases of Chinese life on the Pacific Coast that are of large moral importance are graphically pictured. The horror and blackness of the enslavement of Chinese women are revealed. Mrs. Eyser is known to many of the readers of *The Pacific*, and by them this book will be read with special interest; but no acquaintance with the consecrated and talented author will be needed to lead people to turn its pages with interest, for the book has its own charm. The hero of the story, a Chinese boy trained from a tender age by a consecrated Christian woman, is still climbing, still achieving as his life goes on among his people in his native land to which he returned after he had been trained here for a life of Christian service. We hope that this book will have wide reading. It will serve to awaken interest in a people greatly misunderstood and mistreated—a people who will in a few decades figure prominently among the world's great powers. [F. H. Revell Co., Chicago; pages 377; \$1.50; illustrated.]

"A Short History of the Christian Church." By Prof. J. W. Moncrief of the Department of Church History in the University of Chicago. This book is to meet the needs of students who are entering upon the study of church history and who need guidance through the labyrinth which must be traversed for a thorough acquaintance with this important study, and for all who would like to know something of this great branch of history, but who do not have time for the more extensive works. Although in brief, so as to cover the history of the church from its inception down to the present time, the narrative is of great interest. Such a book ought to be in every home—that of both minister and layman. It would turn the minister who is already somewhat familiar with the ground covered by it to renewed investigations, and it would open up to the laymen some of the most interesting and important events in the history of the world. We commend the book to local missionary societies and church reading clubs. The author, we presume, is a Baptist, and mars the book by the dogmatic statement, "The form of baptism was immersion." A matter so much disputed could have been more considerately treated. But the book was not written for any particular religious organization. In its bibliography it is of high value for the leading out into more extensive reading. [F. H. Revell Co., Chicago; pages, 456; \$1.50 net.]

The November "St. Nicholas must appeal especially to the boys. It contains a profusely illustrated article on "A Trip Through the New York Navy Yard," by Joseph Henry Adams. "In the Night Crew" Henry Payson Dowst presents a railroad story of thrilling interest. A young lad is called in unexpectedly to perform the duties of a brakeman on a night freight, and goes through all those little adventures in which every boy has pictured himself over and over again. "Baby Elton the Quarter-Back," by Leslie W. Quirk, is a timely story of college and football. A charming story for girls in the November "St. Nicholas" is entitled "Where the Surprise Came In."

A Preliminary Statement.

From the Pacific-Presbyterian

It is proposed to publish a new Presbyterian paper which shall be specially devoted to the welfare of the churches on the Pacific Coast. The territory to be covered includes California, Oregon, Washington and Nevada. Comparatively speaking, Presbyterianism has only made a beginning in this vast expanse of country, and yet we find nearly five hundred churches reported to the last General Assembly with a communicant membership between forty and fifty thousand in the States enumerated. It seems imperative that interests so important should be conserved in every possible way. It seems equally clear that a medium of communication like a weekly journal would establish a sense of unity and engender a feeling of fraternity now sadly lacking. We who are on the Coast are not so much out of touch with the East as with one another. Our isolation is not wholly of necessity; it is partly voluntary. The new paper offers an opportunity to re-establish contacts. Ever since the benevolent assimilation of The Occident by the Interior the nearest point of contact for ministers and churches on the Pacific Coast has been Chicago. It should be said in this connection that the merging of The Occident was not at the instance of the Interior. And it should also be recorded that generous space has been given to the chronicling of news items from this far-off empire by all the Eastern papers. Still the fact remains that under existing conditions ministers and churches are working practically alone and independent. Communication is intermittent and fragmentary, and therefore unsatisfactory.

Lack of close and sympathetic contact results in serious loss through failure to co-operate. Denominational loyalty suffers and is threatened with extinction. Enthusiasm chills and flickers out. (It is exceedingly difficult to be enthusiastic alone.) *Esprit de corps* becomes a vanishing quantity and is supplanted by a spirit of self-seeking which is fatal to aggressive advance along lines of religious activity. If Presbyterianism is to maintain itself something must be done to stay this tendency to separateness and aloofness, which must inevitably result in increasing disintegration. The situation is critical and demands careful consideration.

It is with the earnest hope of helping to correct the present state of affairs that The Pacific Presbyterian is offered to the churches of the Coast. It is not expected that a denominational paper of limited circulation will work miracles. It is, at best, only a means to an end. As a first step in the direction of greater unity and fraternity it ought to rally our scattered forces and stimulate our churches to more strenuous efforts to compass the field at our very doors. California and Oregon and Washington present the greatest opportunity for home missions ever opened to a denomination. Self-preservation requires us to go up and possess the land. Recent historical developments have attracted the attention of the world to our shores. Predictions are freely made that the Pacific is to be a new Mediterranean. The Orient looks to us for a Christian civilization. To a great degree it will be true that, as goes the Pacific, so goes the Orient. In this herculean task at home and abroad Presbyterianism must perform its part. That it will be an honorable part no one questions. We may have been dilatory in the past, but we have never failed. We will not fail now.

The Pacific Presbyterian, if issued, pledges itself to serve the best interests of the churches. It will have no new doctrinal shibboleths to pronounce. Its chief con-

cern will be the advocacy of education, evangelization and missions. Practical methods of modern church work will be reported in its columns. Contributions and news items from capable correspondents will be solicited and secured here and elsewhere. An able editorial committee, composed of representative men in Los Angeles, San Francisco, Oakland, San Anselmo, Portland and Seattle, is already practically assured. The services of an experienced and successful managing editor are available without cost to the church. The owners of a printing office which is fully equipped with modern presses and type-setting machines have faith enough in the Presbyterians of the Coast to issue a sixteen-page weekly like this sample copy, commencing January 1, 1903, on one condition. They stipulate that they be assured of at least one thousand subscribers by the above date. It is for us to say whether we have sufficient faith in ourselves and in our mission as a church to meet this very reasonable requirement. Surely, there is one out of every fifty of our members who will invest the price of a yearly subscription in the future of the Presbyterian church on the Pacific Coast.

In the November number, "The Century" marks its new year and volume by the introduction of a new type and a lighter looking page. It has a cover in colors by Adamson and adds to the range and interest of its experiments in color printing seven pictures by Maxfield Parrish originally made in color for the series on "The Great Southwest," and which have already appeared in black and white. Apart from Mr. Parrish's artistic work, these pictures challenge attention as examples of what can be done with modern methods of color printing. They appear as frontispieces. The article of greatest interest is probably the first of the "Century's" articles on the trusts, "The So-Called Beef Trust," being treated by George Buchanan Fife. The aim of this series is neither to attack nor to defend the trusts, but to make accurate reports of the workings of "The Great Business Combinations of Today." Mr. Fife views his subject from many points of view—the packer's, the wholesaler's, the retailer's, and the consumer's—and thus furnishes material for both sides of the current controversy regarding the beef trade. "The Prologue of the American Revolution" is the title given to a group of papers by Professor Justin H. Smith of Dartmouth, dealing freshly with an unhackneyed and heroic theme—the Canadian campaigns of Montgomery and Benedict Arnold. The first paper describes Montgomery's expedition and is fully illustrated. The life of the metropolis, so often the subject of articles in "The Century," is reflected in Edwin Biorkman's paper on "The New York Police Court," picturesquely and forcibly illustrated by Blumenschein, the rising young illustrator. "The Grand Canon of the Colorado" is described by John Muir, with much about the wonderful color of the canon, which is illustrated in one of Mr. Parrish's frontispieces.

Rev. William Rader of the Third Congregational church announces the following themes for "Plain Sermons to Busy People": "The San Francisco Boy;" "The Man Behind the Horses;" "On the Walls, or the Men with Trowels;" "Girls who Earn Their Own Living;" "The Men with Hammer and Saw—a Talk to the Carpenters;" "Just Married—a Sermon on Home-Making." The first in the series was delivered last Sunday evening to a large audience. The subject was: "The Public Official—a Sermon on Matthew the Tax Collector."

Woman's Board of Missions for the Pacific.

Southern Branch.

(A Message from our Foreign Secretary.)

One of Mrs. Baldwin's good, long letters has been received which societies can have by applying to our Foreign Secretary, Miss Maria P. Lyman, Riverside. A very interesting account of the closing exercises of our Broosa school is given. Eight girls were graduated. Their class motto was "Faithful, kind and true." Mrs. Baldwin writes: "Mr. Baldwin spoke very earnestly to them before presenting their diplomas, and I wish you might have seen their bright, attentive faces, as they listened to each word and sentence. Their heart-felt 'Thank you,' fell pleasantly on our ears. My heart was full of gratitude—too full for expression. All the girls are Armenians, four Protestants and four Gregorians, two of the latter, however, so interested in the truth that nothing could keep them away from our church services. I found that one of them was keeping a record not only of the texts, but of the main points in the Sunday sermon and the Thursday evening lecture. 'Then,' she said, 'I shall read to my friends when I go home.' The seed has been sown in all their hearts, and we look for good fruit, even if it be but the thirtyfold. How could we work on from year to year without this hope to sustain us?"

An interesting feature of the occasion was the presence of all the graduates (17) since the beginning of the school."

It is fourteen years since Mrs. Baldwin came home to America. Is it not quite time for her to take a rest?

Dr. Barton, one of the deputation sent by our American Board to India last year, says: "The Hindus want mission schools, hospitals, doctors. External barriers are removed. The government is in sympathy with the work of the Christian missionary, and makes large grants of land and money. The rajahs of many of the native states give warm welcome and substantial aid. The intelligent, educated natives wonder that with the country open to Christian operations Christians of England and the United States show such apathy. If men and money were forthcoming, India could be evangelized in twenty years—that is, every individual could have the opportunity to accept salvation."

Our "school work" in India consists of the Madura Boarding and High School, with its three hundred pupils. They are specially crowded for room since the cyclone last summer, which blew off the roof of the building used as a dormitory. Capron Hall is an assured fact, and they hope to move into their new quarters this year.

We are also interested in the four Hindu day schools, with four hundred pupils, one hundred in each school, in different parts of the city. Caste, which has been such a hindrance to Christian work, is almost done away with; now the fair-skinned Brahmin girl sits next to a dark-hued girl of much lower caste without fear of contamination. They are learning the "sweet story of old," and many of them are followers of Jesus, says our correspondent here, Miss Gertrude Chandler. Surely India is "white for the harvest."

Mrs. Dorward keeps close to the heart of our African women in Zululand. The woman's prayer-meeting, held every Tuesday morning early, is under her love and care. Sometimes thirty women gather there. Surely, the Holy Spirit is with them. "They pray so beautifully." Mrs. Dorward writes as much as possible. She tries to visit them in their homes. Little Florence

Genevieve is proving a treasure and blessing in our missionary's home.

The Ireland Home is still closed but Hope says it will be reopened this year.

While many were on vacation during the summer weeks, our Superintendent of the Children's Department of the Southern Branch was planning a Christmas box for Mrs. Baldwin enlisting many Juniors in the good work. Here is her account of the packing of it:

That Broosa Box.

Yes there it stood—a nice, new white box contributed by the grocer man; while all about in this upper chamber stood the several smaller boxes, which had come from little Juniors and mamma Juniors, too, I suspect, waiting patiently to be emptied of their contents. Don't for a moment think that they never had been emptied. No indeed! The small brown-eyed and blue-eyed neighbors, the interested teacher and several delighted mammas, had, one by one, been taken upstairs to feast their eyes upon the "gifts for Broosa." It was almost as good as Christmas!

But as I said, there it stood, waiting to be packed, and who would shoulder the responsibility, or enjoy the fun alone! So, on the proper evening, the young lady roomer, one mamma, the superintendent and the stranger visitor "within our gates" were all bidden to the party. The young lady stenographer was appointed scribe, that a complete list of contents be made, and each society receive its due credit.

A business man had contributed a large number of sample calendars, so the "stranger" was given scissors and bidden to cut out the pretty pictures. The mamma, who was supposed to understand dolls, was invited to pack them in such a manner that no arms, legs, or noses should come off during the journey. It was so hard to cover them up. There were twenty-two of them, of all ages and classes of society, from the dear baby in long clothes to the dressy young lady in lace and furbelows.

There were books and booklets, calico aprons, pink, white and blue candy bags, handkerchiefs, even one dear little home-made, hem-stitched one. There were yards of gay ribbon, a Noah's ark, blocks, scrap-books, mouth organ, ball, toy dishes and other toys for the little ones, besides many, many picture cards.

For the older ones came a Testament, games, calendar and two dozen beautifully-made work-bags, filled so thoughtfully with needles, thread, buttons, thimbles and other useful articles. Two of the prettiest we marked for Mrs. Baldwin and Miss Holt.

The box was almost full at last, and there was just room enough left for the contribution from Ramona, which could not be ready in time, and which will gladden some other Christmas festival, so we filled the space with paper and nailed it up. A kind friend helped with the express, and others donated money for the freight, so we hope Mrs. Baldwin will have no expense whatever.

How we would all like to see the children when they receive these things from the tree! May they enjoy the receiving as much as we the giving, and may the gifts help them to realize why we send teachers and preachers and schools to them, and who is the great source of all loving thoughts and helpful deeds. L. P. W.

Improvements to the amount of \$450 are to be made on the church building at Glen Ellen.

The Sunday-School.

BY REV. W. H. SCUDDER.

Joshua's Parting Advice—Josh. xxiv: 14—25.

Lesson 5.

Nov, 9, 1902.

Another epoch in Israel's history was approaching. The first period of emancipation and nation forming in the desert, under the direction of Moses, had been strenuous enough to keep that great leader in constant activity on their behalf. The period after his death, when the nation began to feel its strength, like a youth who has just waked to consciousness of his powers, was fully sufficient to tax the energies of the warrior whom Moses had selected as a fit successor. Now the land was practically subdued and parcelled out to the tribes; it was the attainment of the forelookings, the promises, the struggles. Yes; but in that very fact there lurked a menace. A comparison of the last addresses of Moses and Joshua reveals their anxiety for the life of the people after the land had been captured. Moses says very little about the period of campaigning, but much about what might occur when it was finished. Joshua likewise seeks to throw forward the entire weight of his influence as he comes to the time of departure, and we have only to read the Book of Judges through at a sitting to see how well grounded were the fears of those keen observers. Not in the expenditure of energy, nor the severity of the struggle is there a tithe of the danger that lurks in the period of ease, and the time when there is comparatively little outlet for the forces which the very struggle has strengthened. Hence, as Joshua had begun the period of conquest with covenant consecration, he will at least start the people upon their new mode of life with the same, only the occasion must be more impressive and the consecration more thoroughgoing. He therefore sets a day, which might now be termed the National Decision Day, and with careful preparation both leader and people come to that important hour at Shechem.

I. The solemnity of the occasion.

The Mosaic ritual provided for feast days and times of rejoicing; also for solemn days, when the whole nation was to appear before the Lord. Joshua placed the emphasis on the latter for this Decision Day, and we can not feel that we can do less. "They presented themselves before God." Certainly to the Jew there was no more solemn occasion than when he presented himself thus. The idea of God was always elevated before the Jew in such a manner that reverence and awe, and even fear struggled within him as he drew near and presented himself before God. Our modern methods have, perhaps, tended to remove some of that sanctity and reverence with which all men should approach to the Most Holy, the great Creator of us all. It is perhaps thoughtlessness which makes so many actually irreverent in public worship, and while all traces of slavish fear should be abolished, it should be the aim of all congregations to feel the solemnity of coming into the presence of God, and so impressing the children with it that approach to him really means something. There is no greater avenue to the child's deepest nature than through the faculty of reverence. If we are to have proper results on Decision Day, we must emphasize the fact that on that day we are to appear before God.

II. There was a rehearsal of what God had done for them. Again and again the events through which they had passed were shown to be lines of attachment held in God's hand. That is a sure way of sinking the feel-

ings of dependence and gratitude, and desire to return something for kindness shown, into the very heart's center. Notice the emphasis laid upon the experiences of God's intervention. It was when the relentless Egyptian had them in a corner, when the Amorite could crush them, when Balaam would call God's curse upon them, that their God delivered. Just such will we find by a close examination of our lives, even of children's short lives. The decision to serve God is begotten of gratitude for his service to us, and when is he not thus serving?

III. There was a definite choice to be made.

Responsibility is man's greatest glory; it may be his most dangerous foe as well. Responsibility means a will behind the throne; it means a freedom in which that will may act. Then, in that inmost recess of our souls, not even God will enter uninvited. That is the reason for Decision Day. If God were to compel us to serve, whether or no, we should never need Decision Day. But there is no such tampering with our liberty as that, even by him who can do all things. He throws the responsibility upon each one, and each one must accept it or reject it. Here is a solemn moment, when the soul is face to face with itself and God—while the word rings from the throne itself—choose!

IV. The choice must be based on intelligence.

Joshua placed the knowledge that Israel had of God's doings over against that which they possessed of the heathen deities. Their ancestors had come out of idolatry. Abraham had separated himself at the divine command from the idol worship of the Babylonians, by which we understand the phrase, "Gods, which your fathers served beyond the River," i. e., the river Euphrates, in Mesopotamia. They had only to cross the desert, and look in upon the country where the people still worshipped these deities; note the results and compare them with what God had done for them as Abraham's descendants; the Egyptian idols, with the result of the contest between the priests and Moses, was but a little removed from them; let them take knowledge of these and choose. Finally, they had been long enough in the country to get a good idea of the Canaanitish religion, and what it brought to the Amorites, the Hivites and all the rest. Notice how the decision of the people is based upon the knowledge of what God had been to them and had done for them (v. 17-18). If they could do this surely we can when these many centuries have but added to the sum total of all the good things that God does and the exalted character which he bears. Let intelligence, not emotion, or mere desire, be the basis of our choice this Decision Day.

V. The choice is pressed on the people.

There are many who seem to think that it is evil to serve God. Not evil in the sense of wicked, but unwise or inexpedient. Take the case of the man with one talent, noting his reply when asked for the lord's money. He knew that his master was harsh, unjust, grasping; therefore, he cared not to serve him, but hid his money. And if the majority of those who are not Christians were really honest in their verdict, I doubt not but inexpediency, or a feeling that something will be gained for the present by not becoming disciples, would be the most common excuse. This is one of the most common reasons for the young remaining away from God. Joshua put the case very clearly and forcefully to the people. He first leaves God out altogether. "Take your choice between Mesopotamia idols and those of the people whom you have just been overcoming," he said. "That would never do," said the people; "we

would not be so sacrilegious as that." It is a really forceful point if we can get it into the mind, that Not Serving God Is Serving Some One or Something Else, But Joshua did not stop there. He wished to impress the need of a thoroughgoing choice—whole or none. So he places the difficulties of God's service clearly before them. Their environment held difficulties; it would present all manner of temptations to relapse. God's ideas of service are exacting, too, and have no divided heart, and the very proof to which the heart would be subjected would be hard. Faithful Joshua; he knew what our Lord knew, and told us, but we overlook or underestimate in our anxiety to press the choice, "If any man will be my disciple, let him deny himself and take up his cross." If we are not to make the way any harder than Jesus did, let us make it no easier. The best disciples are those who know the cross must be carried, and the crown struggled for.

VI. The choice was made (v. 21).

And why should it not be, by each one, for it is our choice—see him in the grandeur of the Old Testament history, in the love of the New Testament in the action of the ages. The desire he has that we choose him; because of the good he will do us. The service we can render him—how splendid as it enlarges. The result, in salvation, in blessedness. Make the choice; make it and in pressing an affectionate choice of God, or God today; choose! As for me and my house, we will serve the Lord."

The Times of the Judges.—Judges ii: 7—19.

Lesson 7.

November 16, '02.

When that period is reached in the development of our Sunday-schools, in which the Bible will be studied as a historical book, besides a book from which moral and spiritual lessons can be drawn for the instruction of our scholars, more than two meagre lessons will be devoted to the Book of Judges. It is at once interesting and essentially instructive to gain a knowledge of this formative period in national life, but it is not the province of the interpreter of the text given for the lesson to attempt any extended historical survey, but weave such facts as are pertinent into the exposition of the passage under consideration.

1. The influence of a great and good man is sketched for us in the brief account connected with Joshua's death. It is rather remarkable that Israel never deified any of its great men, as Moses or Joshua, or even attributed any powers to them that could be called divine. This was undoubtedly due to the rigid position invariably insisted upon by those great leaders, that they were only servants of Jehovah, and instruments which God could speak through, and utilize. The constant work of these men was to exalt Jehovah, and bring the nation into vital relations with him. That wrought a twofold effect. It made their own influence a tremendous factor for spiritually elevating the people, which is conspicuous throughout the times of Moses and Joshua, for notwithstanding the murmurings, rebellions and backslidings, there was a progression, as these leaders drew the people after them in true allegiance to God, and their unwavering decision to serve him. And again it left the people face to face with God, when the time came for their departure from earth and for laying aside their long leadership. This insured a lasting influence upon the people, as recorded in v. 7. Those elders whom Joshua had gathered at Shechem in his last act of re-

newing covenant relations with Jehovah, kept his posthumous influence sufficiently powerful to hold the people religiously to the Lord, who, through Moses and Joshua, had done such great works for Israel. There is a tendency to underestimate the influence of a single man upon a community or people; to feel that the influence of Moses or Joshua was overstated by the writer. But we have a forcible illustration of the exact truth of the narrative in the life and work of the Catholic priest at Morne Rouge, on the Island of Martinique, which was recently destroyed by the tempestuous outbreak of Mt. Pelee, and we would suggest a reading of the article in the Outlook for October 25th, by Robert Dunn, as a vivid picture of the magnetic power of a godly man over those who acknowledged him as head of the parish in which they dwelt.

2. The dangers attending a new order of affairs.

The significant phrase of the historian who looked back to these times, "In those days there was no king in Israel," indicates a political situation of extreme interest as well as grave importance. In fact, it was even worse; there was no leader of any national repute and scarcely one of any tribal authority. The situation was not unlike that in which our American colonies found themselves in the early history of this country, with possibly an advantage to us.

(a) There was external threatening.

The conquest of Canaan was far from complete even after Joshua's campaigns. He had conquered the territory sufficiently to portion out the land to the several tribes, but the inhabitants were very far from being subdued or cast out. If you read the history of this book with a map before you, it will be quite evident that the narrative tells of attempts on the part of enemies to drive Israel in upon itself as it were. Thus Othniel seems to have repelled an invasion on the part of a king from Mesopotamia, that country which always seemed to trouble Israel, whose armies came from the northeast. Ehud, on the contrary, successfully resists an effort on the part of the Moabites, who occupied the land east of the Dead Sea, to gain the southeastern border of Canaan (ii: 12). The Philistines on the southwest were active at times, and two heroes arose at intervals to cope with them. Shamgar (iii: 31) and Sampson (xiii: 16). In like manner Deborah and Barak break the force of a strong attack upon the northern boundary (iv: 5). Those hints must suffice to show that there was perpetual hope on the part of those who had been partially dispossessed, or of greedy tribes desiring an extension of their own territory, that they could possess the land by enslaving or defeating the Israelitish tribe which had located there. The constant danger of annihilation overshadowed this new people, and we can better judge of the results of such a catastrophe than they could.

(b) There were internal dangers.

One of these lay in disagreements between the tribes, as illustrated in the jealousy of the Ephraimites after the victory of Gideon (viii: 1-3). Another was in the change of rallying centers. There was no king; neither was there any national capital. So the gathering place is now at Bethel, now at Shiloh, again at Ophrah, where Gideon set up a political and religious center (viii: 27), or in Shechem (ix: 6 and 23), or in an extreme northern town in Galilee, formerly called Laish, and changed by the tribe to Dan (xviii: 27-29). Such changes serve to emphasize the unsettled state and shifting condition of the tribes.

But there were even more serious troubles. The

surest road to degeneracy lies in family alliances with that which is evil. "Every man did that which was right in his own eyes," and that was largely a means of license and disorder. The men intermarried with the idolatrous inhabitants with the inevitable result; they forsook the Lord and served the gods of the land. It is not a religious reflection of the historian when he says, "Withersoever they went out, the hand of the Lord was against them for evil." That was a necessary result from adopting a definite cause. The gods of heathen peoples are representatives of their thoughts, morals and plane of civilization. They can no more be otherwise than a cloud can be different from the drops of vapor that ascend through the atmosphere to form it. Hence, when Israel forsook the Lord to serve Baal, they abandoned a holy, loving and elevating cause, and opened their lives to an immoral, selfish, degrading cause. It is a historic fact that nations become degenerate under such a religious cult, for it means nothing less than inviting all the forces which disintegrate the family and state to occupy the mind and work in the soul. And, whenever a nation has been upon a somewhat lofty plane, and adopts the religious cult of a nation, which is morally lower than itself, the once higher falls a complete prey to the lower, and evil things come upon it. Israel's history is one long illustration of this fact. In Judges, the historian indicates such a condition in the use of such expressions as, "Hand of Jehovah was against them for evil." "The Lord sold them into the hand of," etc. It was bondage, and suffering, and oppression.

The real significance of this lies even deeper than has yet been indicated. It was nothing less than a struggle for its existence of true religion. The religious life of Israel meant the religion of God, given to a nation for guarding and developing. Under Moses the seed had been given and planted; under Joshua and the Elders it began to sprout, but in the period of the Judges that growth was placed amid barrenness and destructive agencies of nature, worship and idolatrous practices, and if it could not survive, there was no remedy for religious ignorance and immorality. Notice the extreme danger point in the substitution of Baal worship and character for God's, as is seen in the name of a temple called Baal of the covenant (ix:1-5), and in proper names which lasted long after, as Ish-baal and Bealiah, which means Jehovah is Baal. Hosea confirms this by a significant prophecy in this connection, "And it shall be at that day, saith the Lord, that thou shalt call me my husband (Ishi), and shalt call me no more "Baali" (My Master). For I will take away the names of the Baalim out of her mouth, and they shall no more be mentioned by their name" (Hosea ii:16-17). Here, then, are the real meanings of the period covered by the Book of Judges. There is left little time for the third point.

3. The Providential orderings.

In the light of what has been so hurriedly and imperfectly said, the narrative in Judges takes on a new meaning. God was working to preserve the only hope for mankind that had ever come into the world. It is almost exciting to read how nearly the life is extinguished at times, like the life of a sapling trodden under the heavy feet of mighty beasts, yet it is nursed, and nourished once and again in the leaders that were raised up. Well are they called "Deliverers," or better yet, "Saviors," as the R. V. has it. The flame, kindled in Moses' soul at the burning bush, deposited as a fire in the hearts of the servants of Jehovah, burst out in such men as Othniel, Shamgar, Gideon, and such wo-

men as Deborah and Jael. It struggles through hard vicissitudes, slowly, yet constantly, emerging after the long period in comparative brightness when Samuel appears on the scene, and no one can read the stories without feeling profoundly convinced that the divine energy was at work, and what happens so natural is nothing less than a miraculous working of the unseen power of God.

The lessons are so obvious that they need no pointing. Each life is patterned to greater or less extent after the national life of Israel. Each has a tendency to degeneration, and each is surrounded with powers that would hasten that degeneration to its final issue. But each has also a Deliverer, a Jesus (or Joshua), who will be nourished, guarded and enlarged, as he cries unto Jehovah, and struggles toward the higher and nobler ends of his being.

Christian Endeavor Service.

BY REV. REN F. SARGENT.

Topic for November 9th 1902

God's Covenant and Ours. Exodus xxiv; 2-8.

God's covenant. How those words fill our heart with sacred joy. We remember God's covenant with the first pair in Eden—a covenant, alas! so soon broken, but afterward to be renewed with a promise. Then came the rainbow covenant, which became a pledge on God's part, and each returning thanksgiving season brings anew to our remembrance how faithfully God has kept that covenant with Abraham, with Isaac and with Jacob. Indeed, we might call the whole Bible

God's Book of Covenants.

No sooner does the old utter them than the new takes them up and carries them forward. Christ made many pledges to his disciples. Wherever they were, he covenanted to be. He looked forward into the great future and promised that his presence should go with them "even unto the end of the world." Sweetest of all was the pledge of the Holy Spirit, of whose presence we have daily, yea, hourly reminders.

Our Covenants With God,

The first of these was probably made us when in our mothers arms we were taken into the "covenant of grace," and that act sealed with the baptismal drops. That covenant, which we have each accepted as our own, means that we have been pledged to God. But that ratification came at our conversion, which is itself a covenant with God. For his forgiving grace we covenanted to give him ourselves and registered our pledges to serve him as long as we lived.

Our Church Covenant.

Doubtless many who read these words have entered into covenant with some church. This is a blessed privilege and one that yields strength to our daily lives. Sometimes we forget the sacredness of our church covenant. But though the child may, at times, forget the mother, the mother never forgets her child.

We should often renew our covenant with the church. It is a significant phrase—"To belong to this or that church." If we do really belong to the church, we are an articulate part of it. A hand, perhaps, with which to reach out after the friendless; a foot, to do his bidding—at least an eye to express the vision of Christ, or a voice to welcome strangers.

Our Endeavor Covenant.

This all Endeavorers have taken. But are all keep-

ing it? In letter, perhaps, but in spirit also? The real value of it will never be revealed until we think of it no longer as a spur, but as a loving agreement between us and Christ. For, really all the promises of the pledge are made to our Master—the one to whom our excuses for omission is to be given. These are to read the Bible, and to pray daily, and to attend the Endeavor meetings, and to take some part in them, and also to attend the regular services of our own church. This covenant is to meet Christ daily at his mercy-seat—to meet him daily in his word and to gather where his people gather for worship. Surely these covenants are not grievous.

If we have taken this covenant yoke upon us we have found it easy and his burden light. But perhaps some one reading this is hesitant. Why? If it is worth doing, is it not worth promising to do? If you are in business you daily make and receive many promises. Your school appointments are promises. Marriage is a covenant, with blessings attached. There is one clause Endeavorers in our pledge that we must never forget. It is this, "Trusting in the Lord Jesus for strength." That will make our covenant safe and sure.

Christian Endeavor Service.

Sun, Nov. 16th, Topic, "For Me" (Isa. lxiii: 6; Luke xxii: 19, 20; Rom. v: 6-8; I John iii: 16).

Other Scripture:

Healed by His Stripes (I Pet. ii: 21-25).

"Broken for You" (I Cor. xii: 23-28).

"Our Justification" (Rom. iv: 16-25).

"Propitiation for Our Sins" (I John iv: 7-11).

Cleansed by Christ" (Eph v: 25-32).

"As I Have Loved You" (John xv: 12-18).

For me; for others: These are the two foci in the ellipse of Christian character. No longer is the perfect figure a circle, even with Christ with us in the center, and all things radiating about us. But there is found room within the life for others. The figure then may be changed from a circle to a right angle triangle with Christ, self and others within each extending angle. Let us have a look at each of these.

Christ Lived for Me.

It is as wrong to undervalue Christ's life, as his death. This is often done by making it so general that it loses all power over us, as our example. Sunshine, diffused through all space, has only a general influence. Gather its rays into one spot, by a concentrating glass, and you may melt ice or kindle the hardest wood into a blaze. Similarly, if we think of Christ's life as an example for earth's billions we will still be able to get light from it, but only when I think of it as being lived for me, and for you, will it really effect our hearts and kindle enthusiasm within us. It is this fact which has given such power to the inquiry.

What Would Jesus Do?

Many a life has in this last year found guidance in that thought. Christian life has been measured by that inquiry. As the little Junior said, "Being a Christian is doing just what Jesus would do if he were a little girl and living at our house." The Christian soldier also has found courage in the battle by remembering Christ as his personal example:

"It grew to be his watchword

In service or in fight;

It helped to keep his raiment,

Unsoiled, pure and white;

For temptation lured him,

It nerved him through and through;

To ask this simple question,
"What would my Leader do?"

He Died for Me.

The personal view of Christ's death is the only one that touches the heart. To think that Christ died for a trillion souls, and that my share in that death was one trillionth, does not effect any heart very much. To feel that, had I been the only person on earth Christ would have died for me on the cross, his life for my life,—such a view of Christ melts my heart. And it is the view he wants us to have of his death. The fact that others are enjoying the sunshine does not make it the less for me. Every leaf and blossom can rejoice and say, "My sun." Christ cannot be divided in his life or his death. Each of us has an undivided Christ, and, rejoicing in his life and death, may say, "My Savior."

It is said of Count Zindendorf that, seeing a full-length portrait of Christ on the cross, hanging in the library of a friend, he stopped to read this inscription written beneath it: "This I have done for thee. What hast thou done for me?" The silent appeal went to his heart and brought him to the side of Christ, a bearer of the same wonderful, life-giving cross.

For the Juniors.

There is in the Greenwood Cemetery in Brooklyn, New York, the marble figure of a fireman holding a little baby against his broad breast. That little one he rescued from a burning building at the cost of his own life, and the monument was erected by the gifts of men and women who prized the brave deed. As the girl grew up they told her the story and often she loved to wander to that monument, and as visitors sought it out she would point to it and say, "He died for me." I am that little girl that he died to save. Endeavorers, are you standing beneath the cross and saying, "I am the one he died to save?"

But let us not think so much about the cross as the One upon the cross. As one has said, "It is not so much the death—for all die; nor the manner of death—many others have been crucified; but it was the Person who died. It was not the altar nor the flame, but the sacrifice."

The third power in this complete conception of personal Christianity is

Our Lives for the Brethren.

This verse may well match the "little gospel" as Luther called it, in John iii: 16. This forgiveness that is peace to my spirit is "for others." This light that floods my soul is to shine on others. This faith that takes hold of Christ is to include others as well as myself. This very life which God has so enriched is for others, that they may be enriched thereby. This comfort from God which I have received is that I may comfort others with that comfort "wherewith I have been comforted of God." But more than my life is needed. We ought to lay down our lives for the brethren. The true Christian life is sacrificial. Like love it "suffers long" and to the end. The Christian's property, his opportunities, his voice, his power of knowledge of sympathy and love are all to be made a "living sacrifice," holy acceptable unto God, our reasonable service to him who gave all to us.

Married.

STUART-EDWARDS.—At Pendleton, Ore., by Rev. Jonathan Edwards, Malcolm Ray Stuart of Moscow, Idaho, and Miss Rosine M. Edwards, Pendleton, Ore. They will make their home in Moscow, Ida.

Church News.

Northern California.

Berkeley, First.—Eight persons were received to membership Sunday by letter.

San Francisco, First.—Twenty-six persons were welcomed into fellowship last Sunday, ten on confession.

Fruitvale.—Fifteen persons were received in church fellowship last Sunday morning, eleven on confession. They ranged in age from twelve years to seventy.

Weaverville.—The new parsonage is about completed, and will soon be furnished throughout, and ready for our pastor to occupy. The ladies of the church held recently a very successful bazaar, realizing enough to pay off the indebtedness of the new building.

San Francisco, Fourth.—Four united with the church last Sunday, three on confession. There were also sixteen additions to the C. E. membership. The little daughter of Dr. and Mrs. Hess of the Pacific hospital has presented the church an individual communion set.

Lockeford.—A touching sight at the communion service of this church was that of the aged Deacon Hammond serving the table. He is nearly eighty-eight years old and growing very feeble, but his delight is in the house of the Lord. He has been deacon forty years. The offering for the American Board was about ten dollars, which added to the support of an India orphan makes about \$25 given for foreign missions this year.

San Francisco, Sunset church.—Rev. H. H. Wikoff was recently with us and gave his interesting lecture on "God's Temple." The people responded with a donation of five dollars to the work of the C.C.B.S. The ladies recently held a "Dollar Social" at which they told, in rhyme and otherwise, how they had earned a dollar during the past month. Some baked, some sewed, one sold cabbage and eggs. Another, unable to be present, instructed her husband to say that she made her's simply by telling her husband to "put up the cash," which he proceeded to do. They realized over \$25.

San Francisco, Ocean View.—Services are growing in interest and in number of regular attendants. Several men, who have not before been in the habit of going to church, have been in the service regularly the past month. The Sunday-school is slowly but steadily growing, and the boys and girls who grow up into mature years so quickly, are already beginning to feel their responsibility for the welfare of the church, and give willing assistance to every work within their power. The church building is generally decorated most beautifully, and while we lack many things that larger churches enjoy, our services are worshipful and helpful.

Lodi.—Two persons were received by letter at the communion service November 2d. The annual offering for foreign missions (upon which the pastor preached the previous Sunday) amounted to \$13, which, with the other offerings during the year, makes that church's contribution over \$30. At a union temperance meeting in the evening over a hundred men were present in a congregation that crowded the church to the doors. Rev. G. H. DeKay preached on "Unwashed Hands." His temperance lectures always attract good audiences. They are well advertised, and as one man said: "He always delivers the goods."

San Jose.—At the annual meeting of the First Congregational church last week, Tuesday, reports showed every department in good condition. A net gain of 26

in resident membership was made. All bills for the running expenses were paid and a small balance left. The sum of \$520 was raised for outside benevolences. The Endeavor Society had added twelve to its membership and organized a Junior Society. The music of the church had greatly improved under Mr. M. L. Lawrence and the quartet choir. An increase was noted in the evening audiences. The pastor had recently organized a Union Normal Class, with monthly lectures by specialists in Bible study and regular normal work on other evenings. The twelfth year of his pastorate will close May 1, 1903. Deacon Wm. Ross, for many years trusted adviser of the church and its pastors, desired to retire from his position as deacon, but by unanimous vote was requested to remain as an honorary member of the Board.

Southern California.

Pasadena, Lake Avenue.—The house-warming in the new parsonage was a delightful social affair. The church people were the recipients of many congratulations in that they had been able to secure for their pastor a residence so desirable. Mr. Emerson thanked the people who had made the home a reality and said his desire in which the "mistress of the manse" joined him, was to make the house one of daily help to all.

Los Angeles.—The Rev. Thomas Hendry, who has been pastor of Park church, Los Angeles, for eleven years, resigned recently. At a church meeting last week he was, by a unanimous vote, urged to withdraw his resignation. Mr. Hendry is very popular, both in his church and throughout the city of Los Angeles.

Santa Ana.—A farewell reception was tendered the Rev. J. H. Cooper last week. The Ministerial Association read resolutions expressing high regard for Mr. Cooper and wishing him a hearty Godspeed in the new work to which he has been called.

The Rev. Dr. I. C. Meserve is expected to supply Plymouth church of this city for one month, commencing Sunday, November 9th. Dr. Meserve is pastor of Whitneyville Congregational church, New Haven, Conn., and was for twenty years pastor of the Davenport church of the same city. In both of these fields his labors have been successful in the building up of strong churches.

Oregon Letter.

By George H. Himes,

It was the privilege of your correspondent to worship with the Congregational church of Ashland this morning. This is the southernmost outpost of the Pilgrim faith in Oregon, and the nearest point where there is another organization of the same order is at Dora, forty miles west of Roseburg, and about one hundred and eighty-two miles away from this city. These "magnificent distances" tend to chill religious enthusiasm to a considerable extent. Notwithstanding this, however, Rev. G. W. Nelson, the pastor, is not easily discouraged. He is resourceful, and addresses himself to his field of work with a cheery, hopeful spirit. That begets a like spirit in others, so that altogether there is not rapid but steady growth; and the influence of the church and pastor upon the community in general is constantly increasing. Here, as in many other fields, the pastor's wife is an important factor—not merely as an ornamental appendage, to take the lead as a figure-head in social life, but to do all that is required in that direction, and, furthermore, to assist very largely in the musical services, both at social and public meetings, as

a member of the choir and frequently acting as organist. In proportion to the membership the Sunday-school here is one of the best in the State. A week ago the attendance was 144. The average is considerably more than 100. The field here is an important one. The city is growing rapidly, and the country roundabout as well. Indeed, it is one of the most delightful locations for homes to be found. Numbers of Eastern people are settling here, and many engaging in fruit-raising, the climate and soil being especially adapted to raising peaches. Other fruits—apples, pears, prunes, the small fruits, and grapes do very well. The educational facilities are excellent, a fact which is bringing a good many here for the purpose of home building. For two years the city, which has nearly 3,000 population, has been without a saloon. Those favoring drinking houses are now on the alert and are doing their utmost to create a public sentiment in favor of re-opening them. The temperance people are vigilant and are also in the field, the first temperance rally being held today in the Congregational church. The vote to decide the question will be taken early in December. The temperance people have carried the day for the last two years, and they hope to succeed again.

Rev. Joseph Cowman, recently licensed as a minister of the Congregational church, will hereafter occupy the pulpit of the Sherwood church, and also that of the Tualatin church.

The resignation of Rev. MacH. Wallace was regretfully accepted last Monday night at a business meeting of the church, and the following resolution was adopted, which faithfully voices not only the sentiments of the church, but of the community at large as well: "It is with profound regret that the church hereby votes to accept the resignation of Rev. Mr. Wallace, as we feel constrained to this solely in deference to his own expressed desire to change his field of labor. And we further add that words cannot express the love and loyalty which fill our hearts for this pastor, nor can we say in few words what he and his wife have been to us as a church during the years in which they have worked with us. The power for strength and helpfulness they have been in this town cannot be measured by rod or line. Quietly but surely the influence of their words and life has gone out into many homes making for good, beauty and truth. It is, therefore, with a sense that we are breaking ties inexpressibly precious that we accept his resignation. We recommend that this be spread upon the records of the church, and a copy be sent to Mr. and Mrs. Wallace and one to the Brewster Congregational church of Detroit."

Mr. Wallace organized this church a number of years ago, and became its first pastor. About four years ago it gave him leave of absence for one year on account of a throat difficulty; but at the end of the year in California, he was not ready to return, but came to Oregon and accepted a call to the Eugene church for an indefinite time. And now, have given excellent service for two and a half years he feels it his duty to accept a most pressing call for his return to Detroit.

A few weeks ago Dr. House of the First church, Portland, expressed a desire that a Men's Club be organized to take the responsibility of the Sunday evening service, and a meeting was held on a week-day evening following to consider its advisability. The response was so hearty that a club of about one hundred members was organized, with Judge M. C. George, a pew-holder in the church, as president.

A printed program will be used and especial effort be put forth to make a popular evening service with a

view of attracting to it many who do not attend church regularly anywhere. The first service under the auspices of the club will take place this evening.

Ashland, Nov. 2, 1902.

The Inauguration of Princeton's President.

Dr. Woodrow Wilson is Princeton's thirteenth president, and the first layman who has occupied that responsible position. He is the son of a minister, Rev. J. R. Wilson. He is forty-six years of age. He has fine mental and moral equipment for his position, and his selection gives general satisfaction. He was formally inaugurated Saturday, October 25th. There was a large number of leading educators and solid business men present from many parts of the country. President Wilson's address contained two or three points of conservatism which we are glad to note. He placed new emphasis upon the old classical and mathematical elements in the curriculum.

Knowledge of the classical literature of antiquity, President Wilson said, was a means of culture for which there was no authentic equivalent in the study of modern tongues. "Drill in the mathematics," he continued, "stands in the same category with familiar knowledge of the thought and speech of classical antiquity, because in them also we get the lifelong accepted discipline of the race, the processes of pure reasoning which lie at once at the basis of science and at the basis of philosophy, grounded upon observation and physical fact and yet abstract, and of the very stuff of the essential processes of the mind, a bridge between reason and nature. Here, too, as in the classics, is a definite body of knowledge and of reason, a discipline which has been made test of through long generations, a method of thought which has in all ages steadied, perfected, enlarged, strengthened and given precision to the powers of the mind. Mathematical drill is an introduction of the boy's mind to the most definitely settled rational experiences of the world."

While President Wilson does not discount the value of the fundamental sciences as physics, chemistry, and biology, he plainly sets his face against extreme electivism which has been dominant for a dozen years. He also put strong emphasis upon moral efficiency in education. This he contended, and we believe, is the final cause, the justifying cause of a liberal education. The deep foundations of Christian teaching are the perennial springs of liberal culture and the sustaining power of deep, earnest and effectual thinking. "Some men," he says, "are condemned to learn only the technical skill by which they are to live; but these are not the men whose privilege it is to come to a university. University men ought to hold themselves bound to walk the upper roads of usefulness which run along the ridges and command views of the general fields of life. This is why I believe general training, with no particular occupation in view, to be the very heart and essence of university training, and the indispensable foundation of every special development of knowledge or of aptitude that is to lift a man to a profession or a scholar to his function of investigation." Here it will be seen that President Wilson has reached the conclusion, or points at least to a conclusion which has been growing more and inevitable that higher education has gone mad on the subject of electives. Previously, students have been urged to begin elective studies in the freshman year. We hail with special satisfaction these signs of returning to the original simple basis of liberal education. Last year Professor Ladd of Yale published in the "Forum" a series of educational articles very much to the same point.—Cal. Chris. Advocate.

The Passing of Elijah.

T. S. BORTON.

The long days 'mid the flaming desert passed,
Drew to an end, the fight was o'er at last.
The Tishbite prophet who for twenty years
Bore in his bosom Israel's hopes and fears,
Felt that his race was run, the hour was
nigh
When God would whirl him homeward to
the sky!

Garbed in rude skins, long-haired, swart,
fierce and wild,
The desert's son, for whom no woman
smiled,
Gaunt ribbed with fasting, sinewed like
the deer—
Prophet of God, he knew his end was near.

Like some grey eagle on its mountain
crag,
Who feels his shattering force begin to
flag;
Or like the tawny lion in his strength
Who knows his hour has come, at last, at
length,
So in his soul Jehovah's prophet knew
His task was finished, and the end in
view.

Born of the desert blast he came, he saw,
Israel forgetful of the ancient Law,
Her weak-kneed leaders prostrate in the
dust,
Filled to the lips with luxury and lust.

He found God's people bowing to the
yoke
Of many-headed sin, he saw and spoke:
Spoke words that fell as thunderbolts and
flame
Spoke in the splendor of Jehovah's name:
Launched his red lightnings at their fat-
ted ease,
Till Israel, shuddering, fell upon her knees,
Lifted her hands, but little used to prayer,
To the Tishbite's God, and cried: "For-
give and spare."

'Twas he who ground beneath his san-
daled heel
The lust of Jezebel, made Ahab feel
God's naked prophet mightier than his
host—
On Carmel stopped the pagan's empty
boast.

Long and alone he'd fought for weary
years,
But now the victor's crown of palm ap-
pears;
And the stern heart so loyal, brave and
true,
Grows softer as the goal appears in view.

When fond Elisha follows to the end
His teacher, father, prophet, guide and
friend;
The lion's heart relaxes for a while,
And we almost see the stern old prophet
smile!

He lays his hands upon Elisha's head,
He sees beyond the living and the dead:
With a father's love he listens to the plea
And says, "Perhaps as thou wilt, it may
be."

And then the sheep-skin mantle was out-
spread
O'er Jordan's flood, and Jordan backward
fled;
The prophet's son drew near and saw the
sign,
And felt once more, Jehovah was divine!

And then, a few more words of loving
speech,
Such as Elijah would Elisha teach:
Perhaps Elijah's cheeks with tears were
wet,
At that farewell. Why not?—it moves us
yet.

Then suddenly, and while they talked,
there came
Chariot and horses, ringed and winged
with flame!
From unknown lands the desert whirl-
winds come,
And bear the desert prophet to his home!
Puebla.

Christain Testimony.

BY REV. J. A. WOOD.

"The best people are those who have the least to say about their conscious goodness." This declaration is made by a church paper, and quoted by a Methodist paper with seeming approbation. From the increasing numerous flings at Christian testimony it must be that witnessing to a positive religious experience is offensive to some professional Christian people, and it is certainly treated with scorn and derision by many. This doubtless has always been the case, and especially when any marked or decided work of grace is in progress to bring out clear and strong testimony, such as characterized the Wesleyan reformation of experimental piety.

In the light of a hundred and fifty years of Methodist class-meetings and love-feasts it looks strange to see Methodist papers peddling among our people flings at Christian testimony.

We believe it the privilege and duty of every Christian to bear an open, decided and definite testimony to the pardoning mercy of God and to his regenerating and sanctifying grace as well.

In three short articles, we will give our reasons for this opinion, and may the blessed Holy Spirit help us to write with such reason, clearness and truth as to settle the minds of the readers on this important subject.

The scriptures teach that it is the duty of God's people to testify of their religious experience. This teaching is plain, is specific and is repeated in various forms in both the old and new testaments. "Ye are my witnesses saith the Lord." "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and Samaria, and unto the uttermost parts of the earth." "Ye are even my witnesses." Jesus said to one whom he had healed, "go home to thy friends and tell them how great things the Lord hath done for thee and had compassion on thee." St. Paul says young Timothy, a minister of the gospel "professed a good profession before many witnesses." David said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Again he says, "Thy saints shall praise thee, they shall speak of

the glory of thy kingdom and talk of thy power." The kingdom of God is within us and is righteousness, peace and joy in the Holy Ghost," and this is what is to be testified to as a matter of Christian experience.

God requires and expects his children to testify to what they have experienced and do know of his love and power to save. The Savior declared, "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."

Nearly, if not all the scripture characters witnessed or gave testimony to what God did for them—to their experience. David said, "I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation. I have not concealed thy loving kindness and truth from the great congregation." St. Paul published his experience to the world with its remarkable details, visions, power and visit to the third heavens included. He says "Christ liveth in me." "I am crucified with Christ." "Ye are my witnesses and God also how holily and unblamably we behaved ourselves among you." St. John says, "Herein is our love made perfect." "Thereby we know that we dwell in him and he in us, because he hath given us of His Spirit, and we have seen and do testify that the Father sent the Son to be the Saviour of the world." The primitive apostolic church was a witnessing church. The united voice of the twelve apostles was declared by Peter, "We all are witnesses."

The Rest Cure.

Fretfulness is the certain indication of the need of rest. It is the cry of the nerves for repose. Doctors have recognized this need by establishing rest cures, where one may gain from silence and repose the strength which can be gained in no other way. Life today is strenuous, even for those who most crave peace. We live in an atmosphere of noise and bustle, and it leaves its impress upon our minds and bodies, even when we are unconscious of it. The strain upon us is never ending, and men, women and children show the tension in irritable speech and gesture. Rest sanitariums, with their attendant expenses, are out of the question for many of us who have duties at home and work that must be done, but it is possible for each of us to have our own rest cure. There is no home so poor that within it is no nook where one may go for an hour and drop the cares that are heavy "as the weight of dreams pressing on us everywhere." The greater the rush, the greater the need of the resting-time, and the resulting vigor with which one will attack the tasks which were dropped for a time.

In the so-called idle minutes one pulls one's self together, and can start again almost as fresh as if the day were just beginning. Woman's way of resting, by turning from one task to another, from baking to darning stockings, or to doing fancy work, is no rest at all. Every thought, every motion, however trifling, uses up a certain amount of force. Change of work simply taxes another set of nerves and muscles, whereas rest allows all nerves and muscles to relax, thereby gaining tone. The rest cure should be part of the system of living. For the woman who is trying to hold back her fleeting youth there is no such aid in this effort as rest. Rest is wisdom; it strengthens the worker and it sweetens life.

The Beauty of Holiness.

Ugly Christianity is not Christ's Christianity. Some of us older people remember that it used to be a favorite phrase to describe unattractive saints, that they had "grace grafted on a crab stick." There are a great many Christian people whom one would compare to any other plant rather than a lily. Thorns and thistles and briars are a good deal more like what some of them appear to the world. But we are bound, if we are Christian people, by our obligations to God, and by our obligations to men to try and make Christianity look as beautiful in people's eyes as we can. * * * Do you remember the words, "Whatsoever things are lovely, whatsoever things are of good report, * * * if there be any praise"—from men—"think on these things." If we do not keep that as the guiding star of our lives, then we have failed in one very distinct duty of Christian people—namely, to grow more like a lily, and to be graceful in the lowest sense of that word, as well as grace full in the highest sense of it. We shall not be so in the lower, unless we are so in the higher. It may be a very modest kind of beauty, very humble, and not at all like the flaring reds and yellows of the gorgeous flowers that the world admires. * * * But unless you, as a Christian, are in your character arrayed in the "beauty of holiness," and the holiness of beauty, you are not quite the Christian that Jesus Christ wants you to be, setting forth all the gracious and sweet and refining influences of the gospel in your daily life and conduct.—Alexander Maclaren, D.D.

Out From Town.

BY MAY MCGAW.

Tom and Kit Gray live in a large town, but one day, when school was out, they went to see their friends, Fred and Ruth Strong. A short ride by rail, and a few miles' drive through the woods brought them to the farm. There they had some nice bread and milk and cheese, and then

they sat on the porch when it grew dark to see the stars come out.

They were up with the sun the next day, and out they went to see the colts, the calf and the ten black pigs. It made them laugh to see how the pigs fought for their food, and how the lambs did skip and run on the bank of the brook! There was so much to see that they could not keep still all day. They must sail in Fred's skiff, play in the hay, hunt the eggs, feed the chicks, watch the geese and ducks, play with the small pigs—oh, there was so much to do, and what fun they did have! When the sun was too hot, they went to the shade of an old elm tree where was a fine swing, in which they took turns, two at a time. Then they sat on the soft grass, while Aunt Kate read to them, and that, too, was fine. Then Ruth said, "Now let us make a dew glass."

"A dew glass!" said Kit; "what is that?"

"I will show you," said Ruth.

They dug a square hole in the place where the sun would shine as soon as it was up; then they put in some moss, a rose, a pink, and some sweet peas, and put a pane of glass on top of it.

Next day they ran to look at his hole, as soon as they were up, and oh, how bright it was with sun and dew!

"Now," said Kit, "I know what a dew glass is, and I think it is as fine as fine can be."

That day, Tom and Kit went home. Just as they left the house they said, "Oh, thank you all! We have had such a nice time!"—The Housekeeper."

It Does Not Matter Now.

Some men are born into it, and some enter it by unrealized processes. Some men are born so that they never know how they entered it, have always lived in the kingdom of the unselfish, in the kingdom of love, in the kingdom of God, and then

think they are not in it because they do not know how they got in; and others live without as foreigners, and one day wake up to the fact that they are in a splendid kingdom and entered through the door—remember the very day when they took the oath of allegiance. It does not matter. Are you in God's kingdom? It is well sometimes to put the question to ourselves. What are we here for, and what are we doing with ourselves? Are you living for yourself, self-centered? Then you are in the kingdom of selfishness. Are you living, on the whole, to make other people happy? Then you are living in what I call the kingdom of good nature. Are you living to make the world better? Then you are living in the world of philanthropy. Are you seeking to do Christ's work in Christ's way? Then you are in the kingdom of Christ. It cannot be very difficult for you to find out. It is not a question what you did; it is not a question whether you were baptized; it is not a question whether you belong to a church; it is the question whether you are seeking the welfare of your fellow-men wherever you are, and in all your avocations under the inspiration and the leadership of Christ as your Master. If you are, then you are in the kingdom of Christ.—Lyman Abbott.

The Force of Habit.

Habit is the deepest law of human nature. It is our supreme strength, if also, in certain circumstances our miserablest weakness. Let me go on once, scanning my way with any earnestness of outlook and successfully arriving, my footsteps are an invitation to me to go the second time the same way; it is easier than any other way. Habit is our primal fundamental law—habit and imitation—there is nothing more perennial in us than those two. They are the source of all working and all learning in the world.—Carlyle.



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The Christian's Copy Book.

"Why cannot I follow Thee now?" Ah! Peter; look into your own heart, and you will find the answer. He uses a great word when he says, "leaving us an example," for the word so rendered refers to the headline which the writing-master gives his pupils to copy, line by line. We all know how clumsy the pothooks and hangers are, how blurred the page, with many a blot. And yet there, at the top of it, stands the master's fair writing, and though even the last line on the page will be blotted and blurred, when we turn it over and get the new leaf, the copy will be like the original, "and we shall be like Him, for we shall see him as he is."—Alexander MacLaren.

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The Persistence of Right.

"He may die, but he cannot fail," is the comment of Philip Sidney, on listening to the story of devotion and rare fortitude and indomitable will of William, Prince of Orange, in "A Lily of France." It were well if every man who is fighting the battle for human freedom and righteousness, would believe that striking saying. He cannot fail; "since right is right, and God is God"—he cannot fail. Death may come to him, even in the midst of his struggle, and before victory "perches on his banners." Death cannot alter issues; it sometimes more clearly defines the issues, but it cannot change the outcome. A man in such a case may die, but he cannot fail. How cheering is the truth underlying that statement. In the midst of our mourning over the ending of many lives before their work is fully crowned, we may well be comforted in the truth that "death" and "failure" are not synonymous words.

He who fights God's battles shall come to God's great victory; for right will triumph in the end. This is the lesson of history; this is the promise of God.—Baptist Union.

"The works of Jesus," what are they? Not merely the miracles of three short years, but works which began with the creation of the world and went on with every wonder of creation since. Every holy life is a work of Christ. Each one a new page. And there each day Christ is trying to write something noble and something grand, and we are always blotting it with our sins. It was some such thought as this which St. Paul had in his mind when he said to the Ephesians, "Ye are our epistles, known and read of all men." It was the living epistles which were to carry the message to the heathen world.

To reach the port of heaven we must sail, not drift, or lie at anchor.—Oliver Wendell Holmes.



Fantastic stories have been written of magic mirrors in which the future was revealed. If such a thing were

possible many a bright-faced bride would shrink from the revelation of herself, stripped of all her loveliness. If there is one thing which would make a woman shrink from marriage it is to see the rapid physical deterioration which comes to so many wives. The cause is generally due to womanly diseases.

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